

THE
LIFE AND DEATH
OF
IESVS CHRIST.

In part:

Summarily comprising his INFIRMITIES
and SORROWS, &c.

In a Sermon preached before the Kings
MAJESTY at ROYSTON in October last.

BY

SAMUEL WALSLEY Bachelor in
Divinity.

*Cui infans minime, quàm illi, qui suum moreretur ego
non timuerim? REX.*

Printed for THOMAS THORPPE;
1607.

THE GREAT THE
LIFE AND DEATH

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In a sermon preached before the Kings

MASTERS of Harvard University

SAMUEL W. ARNOLD, D.D., in

1851

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The Cople of the Epistle where-

with the sermon was presented to the KING.

MOST EXCELLENT MAIESTY



I pleased your HIGHNESSE
of late, hauing (while it was in
uttering) graciously aspected, and
so in effect produced this obscure
& indigested sermon, afterward
to require a copie of it. Herein
to my seeming not vnlike that
King of Starrs the SVNNE, which, hauing by
virtuall influence resolved a MORNING CLOWD
into a kindly shewre, by an attracting power prouo-
keth it vp againe in vapour. In vapour I say, and
may well say: as iustly fearing, that this Sermon
howeuer by vertue of so gracious irradiation, in
the fall it might happily become a shewre not also
gether vnkind by yet in the rise it will produce a wea-
ker vapour, and be repelled from THE MI-
NISTERIES of approbation. To which notwith-
standing it humbly tenderth, & may it thither come
it is the vtmost terme of this poore VAPOURS AS-
PIRING. But of so farre comming I haue no rea-
son to presume: rather to feare it will fall in the ry-
sing. Onely, PHILOSOPHY ministers mee some
cōfort, suggesting, that caules CONSTITVTIVE
are likewise CONSERVATIVE: which Theologic
seconds, teaching, that what the SVPRME PO-
WER (on earth immediatly deriuing it selfe to
Princes) brings into Esse, it maintaines therein.
And indeede further, albeit at first in conscience of

Macro.

THE EPISTLE

the AUTHOR his disabilities my pen dared not adventure yppon the paper which should present it selfe to the view of a MONARCH, so mighty in Dominion and Iudgement, that in all mens iudgement he is mightier in the latter; yet at length making a vertue of necessity, I bethought me, and haue since effectually felt, that so CHRISTIAN a PRINCE his command in ciuill performances, is like the Gospelles in spirituall dueties: it enables to what it commands. Whereof the POET gaue mee the hint —

Interat idem qui iubet — and if I may be bold to usurpe his speech

Non habito ingenium: Caesar sed insit, habet

Orthough I am (as indeed without this command enabling, I am) utterly destitute of al ingenious conceit; yet your MAIESTIES zeale to CHRIST IESVS his LIBERTY and DEATH, so expressely signified, will accompt that ingenious enough, which strives to bee zealous. Of this zeale to shewe some further testimony, I cease not to powre

out my soule in dayly prayer for your

MAIESTIE

IESV CHRISTI.

Graduator indignissimus

SAMUEL WALSALL

To the Reader.



*His my first trauaile; in Enuies eye not
more misshapen then in mine owne, which
nor aduice though mature, nor entreatie
though vrgant was able to bring forth, as
flinching light; Suspicious Feare, and
Glamorous Calumnie, two violent Mid-
wiues haue drawne out in dias luminia
aurat. Feare suggested, that, copies of the Sermon being al-
ready extorted, it might chance without my knowledge bee
PRESSED (so I presently apprehended it) TO DEATH:
which (were I touched with ordinary regard of reputation)
might haue made deeper impression of griefe in mee, then of
letters in the paper. Calumnie commenced an action of am-
bitious presumption against mee, which though I presume mine
actions will not beare, yet required it saues assertion. To stoppe
the detracling mouth; or, if not, to set it wider open, see here I
haue exposed this (seruice is at your pleasure) to viewe, to cen-
sure, and had sooner, had the PRINTER sooner dared aduen-
sure his Name. The indifferent Reader will easily consider, it is
not a iust tractate, but a Sermon confused in an hawke-glasse.
The fauourable, or charitable Reader, while I handle
CHRISTS INFIRMITIES & SORROWES, will
not heape Sorrowes vpon mee by rigorous beauey censure, but
with inclinable fauour will support mine infirmities; at least
with charitable construction will interpret the Slips of the
Author, as of one oppressed with the weightiness of the subiect.
To my poore, Posse, I haue intempered with such variety to
taper it, as that in the former part, there are DOCTRINAL
points for the iudgment to feede vpon, and in the latter there is
DISCOURSE to worke vpon the affections: the Lambe, that
comes dune into the snare, may wade in this shallowe. Against
the malignant Rancours Titulence, I prepare my Stomack
with this counterpoison of resolution, that how-euer, I haue
preached (that which Saint Paul accounts a glory) I ESVS
CHRST*

THE EPISTLE.

arude.

CHRIST and him crucified: and I arme my selfe with
the conscience of mine owne humble ambition, the highest
crime whereof was this, not to be utterly condemned by the
iudicious sentence of a ROYALL IUDGE. In this point
I am deeply PROTESTANT: that for Printing it, of mine
owne disposition, I was an utter RECVSANT: both because
a matter of Devotion is not so fitting this Age of Controversies,
or of toys, as also for that I conceited mine owne weaknesse
with strong apprehension. But the reasons afore specified have
prevailed with mee so farre, as to cause mee stampe this * ru-
der mettall, and cast my Muse (Talent I haue none) into
the publike Treasury. This much withall I must desire my
gentle Reader, to be aduertised: that while my stile submits
to the vulgar reach, and I strine to apply the soueraigne balm
of CHRIST'S PASSION to the wounds of each Readers
conscience, I haue inserted much familiar, homely phrase, and
(give mee leave to take vp another Metaphore) haue clad
this body in coarser weedes, and stripped it of those comely
vayles of complement, that suited the presence in which it
first presented it selfe. Yet this one more: take notice of mine
ingenious acknowledgement, that here I haue sold much wood
out of other mens grounds to edifie withall: but yet so hewed
and squared, and hammered, it with mine owne inuention, and
framed it with my methode, as I suppose the owners, (though
good endisers,) cannot bring in euidence of theft against mee.

Tantum erat, si forte tanti, Vale in eo,
quem tibi prædico.

Cantabrig: CORP. CHR. COL.

Anno salutiferi partus. 1606.

Februar. 19.

E. W.

The Life and Death of

IESVS CHRIST.

*Surely he hath taken our infirmities, and
carried our sorrowes.*

The text.



These three things, which are wont
to make audience and mooue at-
tention to any saying, namely;
the Author, if he be eloquent and
of esteeme; the Matter, if it be
important and of consequence;
the Manner, if it be compendious

The Intro-
duction.

and with breuitie: those all doe here ioyndly meete
in this passage and text of Scripture, and all in so ef-
fectuall and ample manner, as that any one of them
(I can truly say) may challenge, both of them (I
dare boldly say) doe deserue an attentive audience;
and a reuerent attention. For if wee are accustomed
to heare with attention, or reade with delight the
liues of worthy men, though reported with tedious
discourse, or written in voluminous Histories; and
that by worthlesse Authors: behold in this one dis-
course of holy Historie, compiled by that propheti-
call Historian and Euangelicall Prophet, an Euan-
gelist rather then a Prophet, the Prophet *Esay*, whose
file is *Flor. Sermanis*, the flower of speech, a flou-
rishing speech by him here in ten words is repor-
ted and written the life and death. Of what man? of

the intro-
duction.

the intro-
duction.

the intro-
duction.

B

so

blotted

THE LIFE AND DEATH

so worthy a man, as is both God and man: the Life and Death of him, who is both in life and in death advantage; yea more, who is the life of the living, and the death of death, **CHRIST IESVS.** I say, **CHRIST'S** life and death; a life feebled with naturall infirmities: a death caused by violent sorrowes; yet that so feebled, and this so caused, with such infirmities, and by such sorrowes, that those were not forced upon him, for the text sayes, *he hath taken them:* and in these he fainted not, for the Text sayes, *he carried them.* Milde was his life, and his death quiet, though that laborious, and this dolorous; the very time of his birth presaging so much: Since this Prince of Peace was then borne, when all the world was at peace, to tell vs he should be milde and meeke; he was milde and meeke, he tooke our infirmities: this man of sorrowes was then borne, when all the world was taxed, to tell vs he should be taxed & burthened; he was taxed and burthened, he carried our sorrowes.

The parts in
generall.

* *Notes: Luc. 2.*

So that in this Scripture as in a Glasse, wee may behold both the *Bethleem* stable, which Saint *Jerome* extolles about the *Romane* Capitole, and we may behold the mount *Caluarie*, which the Fathers parallel to the garden of *Eden*: behold here the brightest night that ever was, at *Bethleem*, where the Sonne of Righteousnes shined, while the Sonne of the Firmament did sleepe: and behold here the gloomiest day that ever was at *Jerusalem*, when the Sonne of the Firmament hid it selfe in darknesse, because the Sonne of Righteousnes offered himselfe in sacrifice: behold

behold here a Christmas day, or a *Natum est*; and behold here a good Friday, or a *consummatum est*: a taking, and a carrying: an assumption, and a passion. For so likewise in the eight Chapter of Saint *Matthew*, this very Text is alleaged, and thus rendred, *in quo* ~~et~~ *habeat*, he tooke and he carried; he tooke our nature and defects, proper to our nature, and those were infirmities: he carried our sinnes, and penalties due for our sinnes, and these were sorrowes: there was the assumption, and here is the passion; two degrees of Christs humiliation.

In the taking or assumption (for so the Church-Bible reads it, he hath taken, and so the originall word *Nasa* beares it, and so *S. Matthew* turnes it) in this I say three particulars are chiefly remarkable, first the condecencie or fitnesse, *he hath taken them*, therefore it was fit he should take them; a fit assumption: Second the generalitie or extent, *hee hath taken our infirmities*, that is, all our infirmities; a general assumption: Third, the cause or motiue, his own love, *he hath taken them*, they were not imposed; a louing assumption. In his carying or passion I obserue three degrees; First his paine in the word *sorrowes*, otherwise translated *paines*: a painefull passion, Second, his patience in the word *carried*, he carried them euen as a Porter does his burthen (for so both the Hebrew *Sabal* in *Esay*, and the Greeke *klaw* in *Matthew* doe import) a patient passion: Third, his compassion in the word *Our sorrowes*: a compassionate passion. In summe, as *S. Bernard* ^{ser. in serm.} ~~habet. p.~~ *spea-*

THE LIFE AND DEATH,

Speaketh, while he lived; *Passivam actionem habuit*; he tooke our infirmities: when he died, *Passivam actionem sustinuit*, he carried our sorrowes; tooke those sicly, generally, lovingly: carried these painfully, patiently, compassionately.

The first general part.

I.
Fittesse of taking.

Dist. hoc de
Eld.

To begin with the first, as in the creation of man, G o d made man like himselfe, by stamping in him the image of his owne nature: So in the redemption of man, G o d made himselfe like man, by taking on him, the infirmities of our nature. And looke how G o d by way of dirision speakes of *Adam: Ecce Adam*, behold the man, is become as one of vs. *Gen. 3. 22.* The same may we rightfully pronounce of the second *Adam*, G o d incarnate, *Ecce Adam*, hee was a man vnder infirmities even as we are. *Iam. 5. 17.* For well do Divines obserue *CHRIST*, to haue partaken of every state of man, and therefore as he had of the state of innocence, exemption and immunity from sinne, he had of the state of Grace, exuberance, and excellence of gifts, he hath of the state of Glory, Clearenesse, and Blessednesse of Vision. So likewise he was to take of the state of corruption, a nature of infirmities, and infirmities of nature.

Obiection:

This is a hard saying indeede. The Scripture tells vs, that at his presence, the foule Spirits trembled: at his rebuke, the boysterous Winds calmed: to his feete, the pliant waters submitted themselves for supporters: and that now he sitteth at the right hand of the Throne of the Maiesty in the Heauens. This the Scripture tells vs; and do you tell vs, that he was bred,

bred, and was borne, and was brought vp in, and
 was broken with infirmities. The Creation was an
 easier worke, *Iussit & gesserit* a word and a worke,
 and yet hee tooke strength vpon him to effect the
 Creation. The redemption of man is a hard worke,
Multa tulit, fecitque, he was to beare Paines, and
 worke Miracles, and yet does hee take weakenesse
 vpon him, to accomplish the redemption of man.
 Lord Iesus, if thou comest to destroy the workes
 of the Deuill, and to swallow vp death in victorie,
 a man would thinke thou hast reason to gird thy
 selfe with strength, and be well appointed, and not
 to be clothed with weakenesse, and to disarme thy
 selfe. Wilt thou our *Samson*, and our Capitaine
 against the spirituall Philistines, suffer the hayre of thy
 strength to bee shauen off? wee thy followers may
 well cry out in this storme of danger? *Master,*
rest thou not that wee perishe? *Mark. 4. 38.* Ioue vs or
 wee perishe! rise vp *Samson*, the Philistines are vpon
 thee, *rise up, rise up, and put on strength, O arme of*
the Lord. Esa. 51.9.

To assoyle this doubt, wee are to consider, that
 Gods wayes are not as Mans wayes, but Gods
 his strength is made perfect in mans weakenesse, nor
 hath CHRIST with his strong arme, but with his
 holy arme hath he gotten him selfe the Victorie: nor
 hath this Combatant encountered, and conquered
 that strong armed man, that huge Goliath the De-
 uill, with the sword and brigandine of *Saul*, but a
 gainsta Helmer of brasse, and a coate of Maile, he

B 3

hath

and now like the Cherubins flutter with our wings
displayed and spread about the Mercie-seate. Such
trust have wee through Christ to Godward
For can we thinke he will repine to giue vs his mer-
cies, his bounties, who hath daigned to take our
frailties, our infirmities? and can we doubt he will be
mercifull and compassionate, who he know is full
and of like passions? do we not then groane vnder the
burthen of our infirmities? the Apostle tells vs, wee
have a high Priest, who is touched with the feeling
of our infirmities, and the Prophet tells vs, wee
have a Saviour, who hath taken vpon him our In-
firmities.

And certes, if the Logick rule faile not, to take
ours is to take *All* ours; and here the rule failes not,
hee hath taken *All* our infirmities; all spirittually, of
which *Eph* principally speaks, all corporall, in
which *Saint Mathew* applies it.

Strange, very strange doctrine, may some minde
plie, and sely replie, to burthen Christ with *All* our
infirmities; *All* of Soule, *All* of body. The Schoole
men ascribe *All* fullnesse to him, fullnesse of full-
ciency, fullnesse of prerogative, fullnesse of spirit, full-
fullnesse of influence; and it is a received rule
that, what is made by miracle, is more perfect than
that is made by nature or arte, as Christ's wine in
Cana was the best wine. And can we then surmise
that Christ's soule so fully full, now inuelted with
all rich habits of grace, and (as the schoole teach-
eth), inioying blessed vision from the instant of his
con-

1571 A

2.

The extent
still.

Objection.

*Omni modum
plenitudinem
numerofitatis
et copia. Bona.
Christi in ista
bona. 20. 21. 22.*

1571

con-

THE LIFE AND DEATH,

" conception, was tainted with guilt of sinne, was o-
 " vercast with cloud of ignorance, was disquieted
 " with rebellion of lust? can wee once imagine, that
 " Christs body so miraculously made, now clad
 " with incorruption, and enriched with glory, and cla-
 " rified with beauty, was ever affected with malady,
 " or enfeebled with infirmity, or noted with deformi-
 " ty? doe we ever reade that Christ lay languishing
 " in a Consumption, or swolne with a Drop sicke, or lame
 " of the Goute? how then is this true, that he hath ta-
 " ken all our infirmities?

Answer.

I answer: He hath taken them all; but with dis-
 tinction. For let not the covetous man (that inlargeth
 his desire as the Hell) thinke Christ tooke his co-
 vetousnesse; he was onely covetous of our saluation.
 Nor let the soule (which is blemished with staine of
 sinne) thinke he tooke sinne or staine; this *Isaiah*
 was without guile, and this Lamb was immaculate.
 Nor let any man thinke his body, which the holy
 Ghost had shaped to become a Sacrifice of a sweete
 savour in the nostrils of God, and which is perso-
 nally united, was ever disfigured with blemish, or
 distorted with misshape, or disordered with disea-
 ses; this frame was proportioned in most equable
 Symmetry, and Correspondence of parts, and the
 wood of this Arke was exempt from corruption. Al-
 though we are wholly corrupt, like the City of *Jeru-*
salem, from the sole of the foot to the head there is no
 thing sound in it, *Esa* 1. 8. Yet Christ is wholly
 pure, more pure then the bodie of *Isaiah*, from the
 sole

sole of his foote to the top of his head there was no blemish in him. 2. *Sam.* 14. Saint *Ierome* is bold to auerre, that his countenance caried hidden in it a star-like brightnesse, which reuealing it selfe made both his disciples to followe him at the first sight, and his apprehenders to fall back-wards to the ground. No : wee must distinguish of infirmities there are according to *Damascen* *a dicitur in athenis* or *in iustitia* which Saint *Austin* expoundeth miserable or damnable; according to Bonauenture *Possibilitatis* or *inordinationis*, which *Aquinas* phraseth Penall or culpable. *Simplex* *Vetusitas* or culpa, saies Lombard, there are infirmities, either painfull without sinne, or sinfull with paine; CHRIST tooke those, not these. Those for in all things it behooued him to bee made like vnto his brethren. *Hebr.* 2. 17. Not these, for he came not in sinfull flesh, but in the similitude of sinfull flesh. *Rom.* 8. 3. Again, penall infirmities are cyther *detractibiles* (it is a Schoole terme) or *indetractibiles*: they are either personall to some men, as to be borne lame, or naturall to all men, as to be borne weake; CHRIST tooke these, nor those. These, as being euidences of his humanity: not those, as being impediments of his function.

For instance of CHRISTs defects and infirmities if wee suruay his outside, behold, his birth was ordinary, was meane, was meaner then ordinary, was extraordinary base. *Verbum non poterat fari* *verbum* cries Saint *Austin*, the word an infant, a poore weake infant; the bread of life borne in *Bethlem*, which is by interpretation, the house of bread,

C

but

THE LIFE AND DEATH

but such a poore house of bread, that there was scarce any bread in the house: he was made lower then the Angels, true indeed, for he was conformed with the beasts that perish: his birth (to say no more) so meane, that *Herod* and all *Ierusalem* had little reason to be troubled at the newes of it, and the wise-men who purposely journeyed from the East to present gifts to a babe in a manger, a man would thinke these wise-men to haue beene men none of the wisest. In his life, behold when hee was to pay tribute, hee was faine to fust for money, hee went in a coat without a Seame: we read he begged water to drinke, a loafe and a fish his best cheere; this was his wealth: his owne kins-folkes went to lay hands on him, thinking he had beene out of his wits; here was his esteeme: for infirmities of bodie, he was weary, *Ioh. 4. 6.* he was hungry. *Matth. 4. 2.* hee thirsted, *Iohn. 4. 7.* hee wept, *Iohn. 11. 33.* In a word, *ὅσα ἐπορεύθη ἐν αὐτῷ ἀνθρώπῳ*, hee was compassed with infirmitie, *Heb. 5. 2.* Search wee now his inside and soule: in that wee shall find ignorance. For so the Fathers teach, and so himselfe professeth, he knew not the day of iudgment; but yet with distinction, he had ignorance not of euill disposition, or mainteining false opinions, but of pure negation: not vincible ignorance, or of things he might know, but inuincible: not priuative ignorance, or of things hee ought to know, but meree *nescience*: in briebe, ignorance, *integritatis non somitis meram, non crassam*, hee had simple ignorance, and not sinfull ignorance.

CHRIST had sadnes, for so himselfe wimesseth

of:

Ignat. ad
Trall. ep. 2.
Infirmities in
ward, as

Ignorance,
Damas. resp.
ap. 1. 3.
Naz. 2. 1. de. 51

21
Solocle

of himselfe, *My soule is heavy to the death*; *Matth. 26.* the word is ~~my soule~~ heavy round about: so that he was really sad [heavy] and extensiuely sad [round about] and intensiuely sad [to the death] such an intention of sadnesse, as neuer felt man aliue, euen to the death, nor vntill, but vnto death, my soule is heavy round about vnto the death. But yet with distinction he had sadnesse as a temptation or affliction, not as a sinne or transgression: and that temptation in respect of the first motions, not as the second, so as he was affected, but not disturbed & disordered therewith in his inferior & sensuall will, not in his superior & reasonable will: or in his ~~bliss~~ and naturall, not in his ~~bliss~~ and deliberate will: and if in his superior, reasonable, and deliberate will he was sad, hee was therefore sad because he^a would be sad, if it be said, he was troubled, *Iohn 13. 21.* it is expounded he^b troubled himselfe, *Iohn 11. 33.* nor was his sadnesse^c ruling reason, but ruled by reason: nor was it in respect of the end, which was redemption, but of the object, which was death: in brieft, he had painfull sadnesse, and not sinfull sadnesse.

CHRIST had feare; for so the^d Fathers teach, & so himselfe bewrayeth, while he prayes the cup may passe from him, & praies most passionately as *Mathew 26. 39.* reports it, *O my Father*, as *Marke 14. 36.* recordeth, *Abba father*; *Abba*,^e the language of the tender infant to his deere Father, and yet to make it more effectuall by ingemination, he saith, *Abba Father*, if it be possible (so it is in *Mathew*) I, but it is not possible; yes, all things are possible vnto thee, (so *Saint Marke* hath it) *O my Father, Abba Father*,

^a *Turbantem nō perturbantem.* Bon.

^b *De rectitudine dei.* Bell.

^c *Velleitate potius quā voluntate.* Bell.

^d *Bern. Ser. de pass. & Aquin.*

^e *in Hieron. iust. iust.*

^f *Subiunct, non proferens.* Bon.

^g *Iust. Mart. dial. apud reu.*

^h *Ambr. 2. de fid. 3. Dam. de 8. Hier. Aug.*

ⁱ *Idem quod latinū papa.* Aug.

^j *pus. Escal. in Man.*

THE LIFE AND DEATH

take this cup from mee. Sure as for sadnesse he did
Mar. 14. 33. *et quare* and willingly fainted: so for
 feare he did *et deus* and was euen astonished; but
 with distinction, he had naturall feare, not horrible
 such as the damned haue. And that onely *Secundum*
prop. sionem, non passionem, mouing him in his pur-
 pose, but not remouing hym from his purpose,
 nor so had hee feare *as* *et* imports vncertaine-
 ty of euent, but as the sensitive appetite shunneth
 a thing terrible; especially death the greatest of ter-
 rors: nor yet did he pray simply against death; but
 against the curfed death of the crosse: nor did hee
 feare death *absolutely*, but with condition *Matth.*
26. 39. If it be possible. *Luke 22. 42.* If thou wilt:
 nor as death was satisfactory for our sinnes; but as
 it was *destructiue* of his life: in breese, he had na-
 turall feare, and not sinfull feare.

CHRIST had anger, while he scourged the buyers
 and sellers out of the Temple; but with distinction,
 he had anger rather *as* a will desirous to punish sin,
 then as a passion: if so, yet as it is a passion of *de-*
testation, not of reuenge: anger not lyke ours,
 preuenting his will, but following his will: anger
Per zelum non per vitium, inordinate anger did not
 possesse him, but the zeale of God his house did cate
 him vp: in breese he had zealous anger, and not sin-
 full anger.

Anger, Feare, Sadnesse, Ignorance, all infirmi-
 ties he tooke, which were not vnfieemely for him
 and were expedient for vs: all which made for ap-
 parance of the truth of his humanity; or for accom-
 plishment

*a Hier. in
 Mat. 6.*

b Aquin.

*c Non ex
 nolle abso-
 luto, bene ex
 conditione
 lo. Bru.
 i. v. de Bru.
 i. i. a. non
 reparatione.
 Bru.*

*d Ut dicit
 voluntatem
 vindictati-
 uam male-
 facti.
 Bonauen.
 s Thom.*

And such
 like.
*e Ut con-
 descensio
 supponat
 condescen-
 tiam. Bon-*

THE LIFE AND DEATH

Scotm.

assumed: not a necessity of constraint, but absolute, which absolute necessity was also Voluntary, because of his owne accord he would needs be necessarily subiect to these infirmities. So that *Saint Austin* holds true, telling vs he had them, *non miserranda necessitate, sed miserrante Voluntate*, not necessarily deriuing them by property of nature, but freely assuming them, yea and the necessity of them by an act of will; his diuine will preuenting, and his humane will concurring.

In prela-
dium vera
incarnatio-
nis. *Bracton*

It is well obserued by *anchimus*, that *CHRIST* to shewe his delight was to bee with the Children of men, had often before he was incarnate appeared in the visible shape of man* playing as it were the Prologue to the act of his incarnation: but behold here hee comes indeed vpon the stage of the world; and beggerly clad, or rather naked, actes a base part, and represents infirmities. Sweete *Iesus*, was it not enough for thee to endowe vs with thy supernaturall riches, but thou must cloth thy selfe with our naturall nakednesse? was it not enough to assume our nature, and the properties belonging to that nature, and the actions issuing from those properties; but thou must co-assume the weakenesses of nature, of properties, of actions? in thy gospell thou commandest saying, take my yoake vpon you: in thy practise it seemeth thou takest our yoake vpon thee: Good Lord, if thou hadst but prayed to thy Father, hee would haue giuen thee more then twelue legions of Angels: if thy Wrath had bene kindled, yea but a little, all the foundations of the world had bene discovered

discovered at the blasting of the breath of thy displeasure: if it had so pleased thee, thou mightest without assumption weakenesse, and by a strong out-stretched arme, haue made thine enemies thy foote stoole, and led captiuiety captiue. Doubtles had not this *Samson* bound himselfe with the cordes of his loue; those *Philistines* could neuer haue surprised him; but this, euen this his good pleasure was, thus by this willing minoration and exinanition of himselfe to shew his greater condescension and dignation to vs, *Sugit vbera qui regit fulera*; and with the bright-burning flames of his loue to enkindle our greater affection and deuotion vnto him, *quantum pro me vilior tanto militatior*. In which regard it hath pleased the Holy Ghost to phrase, *Christus* assuming of man-hood, a taking of flesh; denominating it not from the worthier part, the soule, an Inanimation, but from the baser parte, the flesh, an Incarnation, and in this place to terme it, not a taking of our nature, but a taking of our infirmities.

We haue ready seene great loue of *Christ* in taking our infirmities: we are yet in fewe words to see greater loue of *Christ* in carrying our Sorrowes. There *God* was clothed with the vail of flesh; here *God* is compassed with the shadowe of death: there was earth, earth, earth. *Hee* was borne; here is woe, woe, woe. *Hee* hath borne; there hee rooke the infirmities of our fraile nature; here hee vndergoes the penalty of our sinfull nature: there hee came in the forme

The second
generall part.

of

THE LIFE AND DEATH

1 Berd Ser. in
fer. 4. bebd.
pen.
2 Ser. de pass.

Sorrowes or
paines.

Innocent
the 1st

of a seruant, and was subiect, and was bound; here he comes in the forme of a bad seruant, and is beaten, and is crucified. For he carries *sorrowes* and (if I may so speake, for *Saint Bern.* hath spoken) he runs through the briers of passions, and like *Jonas* is plunged into the maine deepe of Sorrowes, and swallowed by the Whale of death.

Wherein, because this theme hath bene admirably discoursed and discussed *opus dici in die sua*, by a **NON SICKT** of inuention and iudgment, and also to spare eies as well as eares, I list not to recompt at large the feneralls of his passion, frō his agony in one garden to his buriall in another garden. I stand not vpon that which yet hee stood much vpon, his traueills in preaching, his wearinesse in trauailling, his watchings while he prayed, his temptings while hee fasted, his teares while he pittied; what should I tell of the deniall and treason, cowardly deniall, Deuillish Treason, of his owne *Apostles*; how *Peter* at the tender voyce of a maide abused him, whome at his powerfull Voyce he had forsaken al to followe. Of *Peter* thy hands might well be warmed at the fire, but sure thy deuotion was cold in the mouth *Luc. 22. 55.* but yet *Peter*, albeit he denied him there for feare, hee had followed him thither for loue, and hee wept bitterly, and so *deleuit quod destruxit* he washed away his fault with the baptisme of his teares. But *Judas* that second Serpent; betrayed *Carris* 1. that second *Adam* in the Garden so strangely, that the *Evangelist* may well point it out with a double **ECCE**. *Maria* 4. Being drunke with poison, while hee thirsts after

OF IEWS CHRIST.

after gaine, and the strong armed man, not forc-
breaking into, but familiarly entering into his heart,
(so sayes the spirit of GOD, *Luk. 11. 3.* Satan entred
into *Iudas*) hee sells him that came to redeeme the
whole world: and whereas a poore box of ointment
he had valued at three hundred pence, and more;
Ioh. 12. 5. *Mar. 14. 5.* this pretious ointment, *Cant. 1. 2.*
whose name is a sweete smelling ointment, powred
out, and himselfe anointed with the oyle of glad-
nesse aboue his fellows, he prizes at *decorum pretium*,
a goodly price surely; *Zach. 11. 13.* nay, sets no price,
but takes their first offer, euen thirty pence. So hei-
nously base, and basely heinous a fact, that in re-
uenge thereof at the destruction of *Ierusalem*, cleane
contrary, thirty *Iewes* are reported to haue beene
sold for one penny. Thus not a stranger, *etiam tu O*
Brute, but it was euen thou my companion sayes
the Prophet; *homo patis mea*, *Iudas* one of the twelue,
magnificauit super me supplantationem, hath lifted his
heele against his Maister and Maker, ^b *& officio san-* *Aug. Ser.*
guinem fundit & pignore vulnus infligit, & betraied 117.
the Sonne of man with a kisse (*timeo Danaos & do-*
na ferentes, an enemies kisses are wounds.) I purpose
not to aggrauate the despight of his enemies, howe
the *Iewes* with ioint consent cried, not *Him* but *Bar-*
rabas, at whose birth the Angells had sung, not vnto
vs, but vnto thy name giue the glory; and so the
builders, those who pretended skill in discerning
stones, refused this pretious Stone; this head-stone
of the corner: howe they crowned him, as neuer
was King besides, with a (dolefull shall I terme it,

D

or

THE LIFE AND DEATH,

f & compun-
gentes coro-
nant, & illu-
dentes ador-
ant, Ambr. in
Luk. l. 10. 6. 23

^h Quasi lepro-
sum. Esa. 53. 4.

^h Chryl. in
Iohan. 1. om. 83.

^h Quid dicam
in crucem tol-
lere? Orat. in
uer. 7.

or shamefull?) diademe even a crowne of thornes;
strange devise! thornes to torment H I M, crowne
to delude H I M. How that face, into which the An-
gells desire to looke, they so deformed, that, whome
the Spouse calleth Cant. 5. 10. a goodly person a-
mong ten thousand, of him *Esay* may verifie 53. 2.
hath neither beauty nor favour, and by reason of his
diuers. coloured blowes, and spittings, and stripes,
and wounds, and goare, hee seemeth ^h as it were in a
Leprosie: how, if at any time he had mercie shewed
him? it was mercie as mercilesse as cruelty it selfe;
for *Pilate* to ^h moue the Jewes to pittie, stript him
not so much of his clothes as of his skinne by cru-
ell scourging (if *Vincentius* say true) scourging
with thornes, scourging with ropes, scourging
with chaines. I will not talke of that, at which him-
selfe was silent, his condemnation, whereby the
Lord of life was deliuered to the power of death:
nor will I dilate of his crucifying: so painefull a
death that without any deadly wound it killed him
with very paine, and so heinous a death that *Tul-*
ly himselfe wants wordes to expresse it, and is for-
ced to a ^h *quid dicam?* and yet this made more hey-
nous and painefull by barbarous and sauage cir-
cumstance, while at that very time in which hee
had deliuered their Fathers from the house of
Egyptian bondage, they crucified H I M, and as vn-
worthy to breath his last, within the holy Cittie they
crucified him without the gates: and whome *Esay*
sawe attended with Angells (*Cælestibus*) they con-
sorted with thieues (*Sceleratis*) and that people, to
whom

whome hee had formerly giuen water out of a rock,
and among whome hee had lately turned Wa-
ter into wine, compelled him to drinke gall and
vineger.

I haue not yet mentioned his sweating of blood
in thicke dropes ^a proportionable to his Sorrowe, so
that it trickled downe to the ground in the garden
(*Luke 22. 44.* a strange watering of a garden!) this
second *Adam* got his bread where-with to nourish
our soules in the bloudie sweate of his browes: yea
of his whole Bodie, fainting as it were in a bath of
his owne blood, and weeping not ^b onely with his
eyes, but euen with all his members.

I leaue his Soule drinking vp the cuppe of Sor-
rowe, there! without any tempering of comfort,
while ^c the Deity sequestred it selfe: his Body (of all
other the most tender) as beeing shaped of Vir-
gin substance without commixture of the male
nature and yet the most sensible partes of this most
tender Bodie bored and mangled: so bored, and so
mangled, that now ^d not so much his members, as
his wounds, were tortured: his feete before washed
with teares, now teared with nailes. I disdain to
recomp: their vile vsages insuing, howe they parted
his garments, ^e by which hee had wrought miracles,
nor with his death did their malice die, but ^f *Chrys.*
a Souldier pierced his side with such a broad
deepe wounde, ^g that *Thomas* might put his hande
in it. If I would followe the Friers curious spe-
culations, and pretended reuelations, I might par-
ticularly number vnto you his stripes amounting

^a *Magnus an-
gor gutta
grosse lano:
Can.*

^b *Bern. Ser. 3.
de ram pñ,*

^c *Quantum
ad respectum ho-
minum. Sibel.*

^d *Cyp. 2. l.
ep. 6.*

^e *Chrys. in
Mat. 27.*

^f *Augst.*

^g *amung off*

THE LIFE AND DEATH,

c Cost. med. 14
d Did. veg.
e Granat.

f Ofor de
passi.
g In circum:
orati: coron:
flagel: crucif:
lanc.

as e some haue reported, to y 400. as d others say to 5370. as yet e others hold to 4000. at least as the custome according to the number of the band of souldiers proueth to 660. his head by the crowne of thornes bored with f 72. wounds: his fine manie wounds g his six t mes sheading his pretious blood: his seauen speeches on the crosse: these I might summe and totall in iust accompt; but since *Pauperis est numerare pecus*, numbring is an argument of pouerty; it would much detract from the infinite plenty of CHRISTs Sorrowes. And therefore to let passe these, and euery one of these, & many more then these, it is too too cleare that *Saint Bernard* saies, *dixit multa, gessit mira, pertulit dura, dura uerba, duriora uerba, durissima supplicia: pertulit dura*, he hath caried *Sorrowes*. *Sorrowes*: so one translation reades it, these are of the Soule: another reades it *Paines*, and these may bee of the bodie; whether we regard his disconsolate Soule, or his tender Bodie, a *Sorrowfull* and a *Painefull* Passion. So incredibly Sorrowfull, that *Esay* may well preface to these Sorrowes, 53. 1. Who will beeleeue our reporte? So intolerably painefull, that each one of these paines may iustly bee a martirdome: So Sorrowfull and so painefull that *Esay* may fitly surname CHRIST *Virum dolorum*, a man of Sorrowes, and *Bernard* may call this time *hebdomadam panosam*, a weeke of paines.

And yet for all the Sorrowes and paines, the sorrowfulnesse and painefulnesse hee caried it patiently, the Text sayes hee *CARIED* Sorrowes or paines:

paines: amid the thornes of Paines sprung the
 rose of Patience, and I shall not neede to set out
 the rarenesse of this, since I haue alreadye set downe
 the grieuousnesse of those. It is like the badde
 spirits, whome hee had often dispossessed of mens
 Soules and Bodies, obstinate in malice, complot-
 ted most exquisite torments of purpose to bee re-
 uenged on him. For so *Saint Luke* had intimated
 vnto vs, that the Diuill hauing ended all his temp-
 ting, departed from him^e for a season, *Luke 4.13.* ἐξῆλθεν
 till opportunity should serue, and nowe here hee
 thought it serued: but CHRIST defeated the Di-
 uills plots, hee bore the paines, yea, *tulit et pertulit*
 hee did both beare them and out-beare them, *Subijt*
& subegit hee did both vndergoe them, and over-
 come them. In his teaching it is sayd hee opened
 his mouth in parables; but at his cōdemning it is said
 hee opened not his mouth: notwithstanding hee
 was so despightfully vsed by *Caiphas*, who^e had Ioseph ant.
 bought the Priest-hood for that yeare of *Herod*, and
 though the iudge of quick and dead was condem-
 ned to death by *Pilate* an vnrightheous iudge; yea by
 the same iudge acquitted of guilt, & yet condemned
 to punishment, and this not according to the letter
 of the Lawe, but *Luke 23.21.* at the pleasure
 of the tormentors; yet for all this (as some con-
 iecture, least by his eloquence hee should haue esca-
 ped death) hee opened not his mouth; in so much
 that the iudge, who vniustly condemned him, iustly
 admired this. At their reuilings hee was deafe and
 dumbe, that had cured their dumbe and their deafe

THE LIFE AND DEATH

^c Bern. in hebd
pen.

^e In Luk L. 10
a. 23.

^a Supplicii sui
ipse gestator
Leo. Ser. 8.

^a Tremel:
Vulg. latin.

at his crucifying those rauening Wolves preyed vpon him, *homo homini lupus*: this gentle Lambe prayed for them, *homo homini* D E Y S: he prayed *ignosce* for them, *Father forgive them*, who had cryed *crucifige* on him, *crucifige him*, *crucifige him*. At his dying his soule was not taken from him like the rich *Epicures* in the Gospell but he layde downe his Life, and hee commended his Spirit, and hee gaue vp the Ghost, *Tradidit spiritum* saies Saint *Iohn*, *emisit spiritum*, saies Saint *Mathew*, *emissit*, *non amisit* as ^b Saint *Ambrorse* comments, hee sent his spirit out of his body as *Noah* sent his Doue out of the Arke: and when as the very Earth, though by nature vnmououable, quaked for horroure of the fact, and the whole course of nature was out of course, for that the Life of Nature was deprived of life, yet hee, *Perdixit vitam ne perderet obedientiam* hee giue vp the Ghost. Well might the Doue, a Bird, which hath no gall, light vpon this Lambe of GOD, which opened not his mouth. Milde Doue! meeke Lambe, patiently and peaceably, mildely and meekely hee caried painefull and pangfull, heynous and heavy Sorrowes, yea materially, *Iohn* 19. 17. hee carried his ^b owne punnishment and crosse, like *I sack* who carried the woode on his shoulders, where-with himselfe was designed to be sacrificed: take it howe you please, *Portor*-like, *Baiulauit dolores* (if from the length of the worde I may allude to the length of his sorrowes) not *tulit* but ⁱ *Baiulauit*, and *portauit*, they were long in him, and he in them, hee carried and indured sorrowes,

And

OF IESVS CHRIST.

And yet for all this they were none of his owne; for although Saint Iohn saies truly, *Iohn 19. 17. Batulans sibi crucem*, hee carried his owne Crosse: yet S. Ambrosse expounds it ^d *Doles Domine rontus, sed mea vulnera*, hee carried O v r Sorrowes. Many faithfull Martyrs we reade of, that haue carried heauie sorrowes: but this is CHRIST prerogatiue peculiar to haue, carried O v r sorrowes. These here were ours: ours by descent.

Alas! hee was innocent, though for vs hee was made sinne, yet himselfe knew no sinne: and if the Tormentors should say as once they did *Luke 22. 64. prophesie, Who is it that smote thee*, wee may quickly become Prophets and answer for him, *O v r sinnes smote him*. Euery one of vs might crie with *Ionas*, *Propter me haec tempestas*, take mee and cast mee into the sea. *Ionas 1. 12.* but beholde CHRIST IESVS cries louder, *in me conuertite ferrum*, if you seek mee, let these goe their way. *Iohn. 18. 8.* And so, *Sine nostris meritis, imo cum nostris demeritis*, as Saint Ambrose speaketh: where sinne was plentiful, Grace being more plentiful, as Saint Paul speaketh. This Lambe sacrificeth himselfe vpon the Altar of the Crosse for our benefite. *Tanto dignantius quanto pro minus dignis*: with so much the more worthy loue, by howe much lesse worthy wee were of loue.

Nowe as aromaticall perfumes bruised in peeces, In particular; so this loue being discoursed in particulars will bee then most odoriferous and fragrant. To begin with his Disciples, so dearely he tendered, and so tenderly loued.

^d in Luk. 19.
22. 3.
His compassi-
on.

* Ber. super
Can. ser. 15.

To his Disci-
ples.

THE LIFE AND DEATH

P^r *Armenius*
Avallus, Luke
 22, 41.
 9 Mar, I. 17.

loved them, that if vpon vrgent occasion of important busines, euen to pray: yea and that for taking away the distastefull cup of that death from him, he was to part from his disciples for a time, the Text saies, *Hee was plucked from them*: not seuered and separated, but pulled and plucked like a tree by the roote, from the kindly soile. Strange! hee *Whose* *shooes latchet* Iohn Baptist is not worthy to steepe downe and *unloose*, hee stoopeth downe, and washeth the feete of his Disciples: yet stranger: the feete of *Iudas*, who he fore-knew and fore-told (though not by name, to salue his credite) should betray him, and cause his feete to be enayled to the crosse, yet hee washed the feete of *Iudas* and, as *S. Origen* suppo-
 feth, he washed them first of all, and like enough he washed them with teares: sure, what hee would not do to Sathan for the glory of the whole world, that he did to *Iudas* for loue, hee stooped downe before him, and washed his feete. Yea, most strange! when the Traytor dissemblingly called him Maister, a Title of honour: hee salured him kindly, Friend, an appellation of loue: and with those lippes, in which there was found no guile, hee kissed those lippes, vnder which, was the poyson of Aspes. Nor was hee lesse compassionate to *Peter*, who by abiuring him, had preiudged his cause, and fore-condemned him: but as once when hee walked vpon the Water, and began to sinke, *CHRIST* vp-held him with an out-stretched arme: so now when hee walked in the paths of death, and was nigh swallowed in the gulf of perdition, *CHRIST* saued him with a respecting
 and

and recalling and reclaiming eye.

Nor is this love confined to his Disciples, but de-
riueth it selfe euen to strangers, while some report
that the Souldier, who pierced his side, after-ward
through CHRISTs loue, working in him by his spirit,
became a Christian, a Professor, proued a Bishop,
a Martyr. The thiefe on the Crosse, though a no-
ted malefactor, yet if once he crye, Lord remember
me when Sec. CHRIST answers immediatly, [*I say*
unto thee] and promises [*thou shalt*] and scales vp
his promise [*Verily*] and promises more then is asked
[*paradise*] and promises presently beeing asked inde-
finitely [*this day*] *Verily I say unto thee, this day shalt*
thou be with mee in Paradise.

These were but strangers: marke his loue to his
Crucifiers, they curse and execrate themselves; yea
and their posterity *Math. 27.25. His blood be upon us*
and our children: he prayes for them; yea before he
rewards the beleeuing Thiefe, *hodie mecum*; nay, be-
fore he disposes of his deare Mother, *Ecce mater*, nay
before he takes care for himselfe, *Dans mem*, he praies
for his crucifiers; whom yet he nameth not crucifi-
ers; but *them*, *Father forgive them*: and to make it
as it were more effectually, he seconds his praier with
a reason (which yet he did not praying for himselfe
in the garden) *for they know not what they doe*. The
meditation hereof makes a holy Father breake forth
into passion, how Lord how wilt thou drench
those that loue thee in the streame of thy pleasures,
who doe it so embalm these that crucifie thee, with
the oyle of thy mercy

To his
gers.

Chry. is
Mat. bom.
88.

Mat. bom.
88.

To his cru-
cifiers
Mat. bom.
88.

Bern.
bebd. pass.

THE LIFE AND DEATH

To mankind. Nor is CHRISTs loue only great intensiuely, intensiuely to his Disciples, intensiuely to those strangers, intensiuely to these Crucifiers; but great it is both intensiuely, & extensiuely to all mankind; while he had giuen that which he did not owe vs, and forgiven that which we owed him, and, after wee had borne armes against him, hee hath embraced vs in the armes of his mercy, and to make seruants brothers and exiles Kings, hath made himselfe the by-word of the people, and the curse of the lawe, and the life of all men; hath giuen his own to purchase all mens. And that so chearefully giuen, that the loue and manner of giuing is far greater, then this greatest gift; his compassion then his passion.

^a Ambr. in Luc
610.6.23.

The manner
of his louing.
see the next Co-
mment Lu. 11.
39.

Shall I say he resolues to die? himselfe tell: mee more, that he is ^b streighted and greued till he doe dye: if *Judas* slack, hee hastens him. *Ioh. 13.27.* that thou doest do quickly: if *Peter* dissuade him from dying, though before he called him blessed, he will now call him *Mat. 16.23.* *Sathan* he accompts his passion but a iourney, *Ioh. 7.33.* *I goe vnto him that sent me:* I but a iourney may seeme tedious; behold then he accompts it a baptisme, which is but a sprinkling, at most a washing *Luk. 12.50.* *I must be baptiz- ed with a baptisme:* yea, he does accompt it as easie as to drinke, yea, it is meate and drinke to him to dye for vs *Ioh. 4.32.* I haue meate to eate which ye know not of, and *Ioh. 18.11.* *Shall I not drinke of the cuppe which my Father hath giuen mee?* Hee sayes not, I will, but with Emphaticall vehemence, shall I not; not taste and sippe of it, but drinke of it, and drinke

it of, shall I not drinke of the cup? I cannot omit that which the Gospell hath, naming that howe *Ioh. 8. 20.* His *howe* as if in that hee were to inioy his longing: and what him-selfe there addeth; terming his passion *verse. 28.* His *exaltation*. May it please you take note of the circumstances; his blood was so desirous, and euen conuoluous, and (if it be lawfull so to say) ambitious of effusion, that it could not bee conteyned within the precincts of his veines, but of his owne accord sweate and issued out: and when hee was to bee betrayed, in token of loue, hee would needes bee betrayed with a kisse, which is the token of loue, and as it were to meete death halfe way: *Processit* hee went forth, and hee glories so much in the sauing name IESVS, that so soone as they tell him, they seeke IESVS of *Nazareth*, hee presently answers, I AM HE. Goe wee now along with him to his Crosse, and obserue him a while: there when hee praied [MY GOD, MY GOD] Hee might haue prayed in silence, but remembring hee was OVR teacher hee cryed with a loud voice: when hee cryed I THIRST, it may bee probablye presumed, that his thirst proceeded not so much from his drynesse as from his loue, nor did hee thirst so much for drinke, as for OVR Saluation: at his dying to shewe hee was and will bee readye to incline in fauour to vs, hee dyed *inclinatus capite*, bowing downe his head, and (as it may seeme) calling for death, which

THE LIFE AND DEATH

other wife for feare (saith *Nazianzen*) durst not ap-
proch him; hee died crying with a loud voice: *What
(shall I; what need I; what can I say more?)* this much,
such was his loue, that if it had beene needfull, hee
would haue beene dying for vs vntill the day of iudge-
ment; I wil yet say more, such and so much was his
loue to men, as they them-selues many of them, ac-
compt madnesse: *S. Paul* calls it *much*, and as the vul-
gar Latin reads it, too much loue. Who can ex-
presse, who can value, who can conceiue *Qualiter
præuenerit nos, uenerit ad nos, subuenerit nobis?* O the
loue it selfe of none but such a louer as is loue him-
selfe.

This, to draw toward conclusion, we see **CHRIST**
Is vs that bride-grome of bloud celebrates a ma-
riage with his Church vpon the geniall bed of the
crosse; his head resting vpon a pillow of thornes, and
himselfe attired with the rich wedding garment of
loue. We are **CHRIST'S** Church, & loue is the load-
stone of loue, and no man so Iron-hearted, but the
load-stone of such loue may draw him. This King
exacts no tribute but loue, requires no homage but
loue, ioyynes no duty but loue, expects no requitall
but loue, and though he haue remitted all other
debts, this one he will not remit: owe nothing but
loue. Let the Church therefore (as the spouse in the
Canticles) be sicke and faint for loue and let alway the
fire of zealous loue preserved and nourished with
the fell of **CHRIST'S** crosse, burne and flame
vpon the altars of our hearts. Do we heare ioyndly
that **CHRIST** was borne and was crucified? Let
not,

Eph 2. 4.

*Numiam cari-
tatem*

a Bern.

Vse of duty.

*b Sponsus san-
guinum. Bern.*

not O, let not **CHRIST** bee crucified by vs againe,
Hebr. 6. 6. but let vs be crucified with **CHRIST**;
Gal. 2. 20. and let him; O let him be borne in vs a
 gaine *Gal. 4. 19.* Let vs not with the vncleane spirits
 crie, what haue we to do with thee O **IESVS** of *Na-*
zareth; *Mar. 1.* and yet they also cōfessed him to
 bee the Sonne of **GOD**: but let vs with the good An-
 gels (and yet he was not their redeemer) sing ad his
 birth, yea sing and play; *Corde & chordis, fidi & fideli-*
bus with heart and hand, and harpe, this Song of ioy
 and iouissance, and iollitie, *Glory to GOD on high*; and
 at his death with the same quire of heavenly musi-
 tions; chaunt out hymnes of praise to the Lambe
 that is killed. *Reue. 21.* Seuerally; do we heare Christs
 birth or Assumption; although we cannot with the
 Starre runne to him, nor with *Elizabeths* babe spring
 in the wombe nor with *Stolow* take him vp in our
 armes; yet let vs with the Prophetesse *Sanna* con-
 fesse him; and with the watchfull Shepheards glorify
GOD for him; yea more, let vs with the wise men
 in the Gospell, being inlightened & guided with the
 Starre of grace; come and present gifts vnto him;
 Gold, Frankincense, and Myrre: we shall not need
 to fetch gold from *Ophir*; but the Gold of pure faith;
 which will abide the fiery tryall; and Frankincens
 by exhaling the sweete perfume of deuoute pray-
 ers, and Myrre, by dropping and distilling the bit-
 ter; but precious teares of repentance. Doe wee
 heare **CHRISTS** Death or Passion? if any man bee
 not so forward as the *Wise men*, to acknowledge
 him in the Stable? yet let him not bee more back-

THE LIFE AND DEATH

ward then the Thiefe, who confessed him on the Crosse. Let vs not accompt the blood of the Testament an vnholie thing, and commit vncleannesse with greedinesse, like those that are enemies of his crosse: but let vs bathe our soules in that purple stream, and haue our fruite vnto holinesse, like those that are conformable to this death.

Let no man deceiue him-selfe, and hold it sufficient, to weepe in commiseration of CHRISTs paines: the Virgin-Mother^a wee read, stood by the Crosse, wee do not read she wept by the Crosse: and yet if thine Head sweat clots and power streams of blood, thine eyes may well shed droppes of teares; if not for his paines, yet for thine owne sinnes. The true fruit gathered of the Tree of CHRISTs Crosse is our imitation of CHRISTs example. If therefore hee the Captaine and finisher of OUR faith, Who is the mirror of suffering and the meede of sufferers, if hee suffered and so entered into his glory: then wee must beare triall if wee will carry a way triumph; and trauaile by the Wildernesse of Sorrowe, into the land of promise, and (if neede require) sayle through a redde sea of blood vnto the wished haue of HEAVEN.

If hee were crowned with Thornes (a lilly among Thornes) be wee also crowned not with^b flowers, but with Thornes, namely with the^c roughnesse and sharpenesse of a Godly life. As GODFROY of BYLLEN the first proclaymed Christian King of IERUSALEM refused to bee crowned there, adding it was vnfit the seruants Head should there bee crowned

^a Stantem
lego, stentem
non lego. Ambr.
de. ob. Val.

^b ὡς ἀνθός
καὶ ὡς κρίθινος
Clem. ped. 2.8
^c τοῦ ὡς ἀνθός
καὶ ὡς κρίθινος
Naz. ius. 7. p.
pass.

crowned with Gold, where the Maisters had beene crowned with Thornes: the same resolution moralized let vs carry, and accompt it a shame for the member ^e to bee delicately pampered vnder a ^e Bern. Head gored with thornes, but so liue, as the life of the members ^d may bee the Crowne of the Head, and not our sinnes the prickels of the thornes. ^d August. fr. 114.

When we read at CHRISTs death, that the vaile of the Temple was rent, and the Graues opened themselves, and the stones were clouen, if wee can not become as the noble vayle of the Temple (and yet wee should bee temples of the Holy Ghost) which rent in twaine from top to bottome; at lest let vs equall the stinking Graues that opened, and let the Graues of OVR Soules, dead in sinne, send forth their dead: and if wee cannot haue fleshie hearts, as the Prophete speaketh, yet, in this point let vs haue stony hearts, to be clouen at the meditation of the Passion of CHRIST. O let OVR hearts abound with the meditation of his passion, and let our mouthes speake out of the abundance of our hearts,

O diuine fountaine of meditation, flowing with waters of comfort by the pathes of righteousness! as Philip inuites Nathanael, come and see; as David proclaimeth, *cast and see how gracious the Lord is.* Behold that which *Judas* sold and the Iewes bought, that hath *Judas* lost, and wee haue gayned, euen CHRIST himselfe, who in his passion as hee ^e is ^e *μεγαλοθυμος*, and of bountifull largesse, so hee is ^e *μεγαλοψυχος* and of vnualuable profire, while hee be-
Vie of com-
fort.
Clem. p. 114.
1. cap. 9.
ing

THE LIFE AND DEATH

ing abused and abused hath advanced and advantaged vs, and according to the riches of his grace out of sencelesse stones hath raised vp vs Children to *Abraham*, and, whereas before we late in the shadowe of death, hath given vs possession of the Land of the living. Cheere vp therefore O drooping soule what euer thou art: doth *Sathan* tempt thee, and attempt to plunge thee into a gulf of dispaire? is thy conscience wel-nigh ouerwhelmed with a sea of *God's* wrath? feare not *Satan*, see *CHRIST* hanging in the aire to ^bcast downe the Prince of the aire: feare not wrath, heare *CHRIST'S* blood speaking better things then the blood of *Abel*, and crying not for reuenge, but for pardon of his brother: doe but present this *Iosephs* coate dipped and died in bloud to his Father, and hee will acknowledge it. Art thou a chiefe? while thou art an impenitent sinner, thou art; for thou robbest *God* of his honour, the Church of a member, thy soule of life: Loe for thy comfort *CHRIST* would needes bee crucified among sinners and thieues, to signifie his mercy, to sinners and to Theeues: do but crie with the beleeuising thiefe, Lord remember mee, and be crucified with *CHRIST*, not as hee was, but as *Saint Paul* teacheth: *Galath. 2. 20.* and then like a thiefe thou shalt steale, yea take by violence the kingdome of heauen, and with that thiefe bee assured of paradise: it is the honour of Paradise to haue such a Lord, as can make a very thiefe worthy the ioyes thereof: desire wee sauing grace? the Cherubins doe not to shadowe the mercie-seate, but that it dares out
soueraigne

b Aret.

c Calesse su-
 ratur impe-
 rium.

Chry. de
 latr. hom. 2.

d Aug. Ser.
 330.

OF IESVS CHRIST.

soveraine influences of sauing grace. Stand we in want of mercy? then follow wee *5th Bernard* practise *Quod ex me mihi deest, usque ex visceribus Domini, qua misericordia affluunt*, and lest the current of his mercifull bowels should be dammed vp; or lest happily hee should reserue any blood vnshed for our sakes *Non desunt foramina, per qua effluat*: Lo they haue pierced or (according to the latine reading) *ibid.*
Ioh. 19. 34. opened his side with a Speare, from which issue Blood and Water, ** Water to cleanse* ** Aqua que diluat, sanguis qui redimat.*
 Blood to redeeme: two Sacramentall riuers of Paradise, making glad the City of GOD, and steeping the whole World with a rich veine of Liuing Water. The Doue may build her a nest in these *Can. 2. holes of the rocke*: ** the holes of the rocke* ** Bern. sup. Can. 1. 13.*
 are the wounds of CHRIST, for CHRIST is the Rocke: the faithfull soule is the doue, be you simple as Doves: the faithfull soule by deuout meditation may build vpon CHRIST, and hide it selfe in his wounds which are open for entrance. The man that thus applyeth CHRISTs, passion, hee may crie, and crie ioyfully, and truly crie, thy Death O LORD, is my Byrth, thy Crowne of Thornes, my Garland, the Woundes of thy Body, the Startes of my Firmament: thy bitter mirrh refresheth mee, thy stripes heale mee: and thy blood cleanseth me: Mount Calvary is to me, the Place of refuge, the Sanctuary of mercy, the Land of promise, the Garden of Paradise: thy Crosse is to mee the wood, sweetning the bitter waters of *Marah*, the Arke of the Covenant, the Tree of life, the Ladder of *Iacob*, the gate

F

of

THE LIFE AND DEATH

o Heaven, the trophy of Victory, the chariot of
Triumph, the monument of Salvation.

From the ef-
ficacy, & cer-
tainly.

ἡ τοξοειδὴς ῥυτίτις.
 ἡ ἀλθιὰς καὶ ἡ
 θυκῆσαι. ep. 7.
 ad Ital.

Saint Chrysostome notes that the very aire was perfumed with the fragrant odour of this Lamb when he was sacrificed; and that the very earth was cleansed with the blood that streamed from his sides; and yet hee came not to perfume the aire; hee came not to cleanse the Earth. but he came to seeke and save the lost sheepe of *Israell*, hee came to take their infirmities, to carry their Sorrowes; and their infirmities and their Sorrowes, he *hath* taken and *hath* carried: surely not as *Marcion*^b avouched, imaginarily, but as *Ignatius* teacheth, really: Surely saies the prophet he *hath* taken, yea and that long before he had taken. Such is the privilege of propheticall history, that it speaks in the preter-tence of the future time: and such the vertue of *CHRISTS* merite that *prius profuit quam fuit*, it was effectually and helpfull, before it was actually and existent. For howsoever indeede *CHRIST* was anointed with the Oile of his Fathers decree to the function of the mediatur from before the foundation of the world & the Sons of men; yet was this light revealed in the dispensation of the fulnesse of times about seven hundred yeares after this prophecy: and yet about seven hundred yeares before hee had or *taken* or *caried*, Surely, saies the Prophet, surely he *hath* taken our infirmities, & carried our Sorrowes. And sure albeit the Prophet had bin silent in this point, concerning *CHRISTS* infirmities and sorrowes; yet the newe Starre appearing at his birth, peculiarly termed *Mat. 2. 2.* his Starre, so bright,

bright, that the sunne in the day-time obscured it
not: so strange, that it had both ^b station and motion,
as occasion serued: so happy, that the Colledge of
Priests liuing then at *Rome*, iudged it a soueraigne
beneficall starre to mankind; this very Starre poin-
ted at this truth, that G O D was borne, and tooke our
infirmities: the strange Eclipse scene at his death,
solemnizing as it were his exequies in so miracu-
lous dismall manner, that ^d the Moone being at the
full, and the day at the midst, it vailed the face of the
Sunne with a Sable mantle, three houres together,
which made *Dionysius of Athens* to crie out, *Now the*
G O D of Nature suffers; this very Eclipse shadowed out
this truth, that G O D died, and caried our sorrowes.
O V R sorrowes: this benefit of grace is not appropri-
ate to the *Iewes*; though the graine dyes in *Indea*,
yet the corne rises among the nations, and though
S. Mathew. 1. deriues CHRISTs line but from *A-*
brabam, yet *S. Luke. 3.* fetches it from *Adam*, and
I E S V S CHRIST hath as well a *Greeke* name CHRIST,
as an *Hebrew* name I E S V S, and CHRIST is no-
ted to dye with his hands dispred and displaid, as
calling the *Iewes* with one hand, and the *Gentils*
with the other, and now the wayle of the *Iewish*
Temple is rent, and the partition-wall is ruined,
and CHRIST is O V R S. O V R sorrowes: not the
sorrowes of some of vs, but of vs all (howsoever
the Prophet sayth not of some least any despaire,
or of all men, least any presume, but indefinitely
O V R) while the title of the Crosse was in the
three most common tongues, and CHRIST dyed

THE LIFE AND DEATH

o Souldier
shall, c. 13.

with his body extended toward the fower quarters
of the world, and hanging amidst the Elements, as
dying for the good of the whole world; sufficiently
for a l l, but effectually to the *Israell* that is of G o d,
a remnant according to the election of Grace. And
thus, he is effectual to all Persons, and to all Times;
to all persons, to vs: Vnto vs a Child is borne, and
vnto vs a Sonne is giuen, *Esa. 9. 6.* To you, to you
is borne a Sauour. *Luk. 2. 11.* To them, they that
dwelled in the land of the shadowe of death vpon
them hath the light shined. *Esa. 9. 2.* To all times,
to the time past, he hath taken, in this *chap. vers. 4.*
To the time present, he is dispised, *vers. 3.* To the
time to come, hee shall growe vp. *vers. 2.* He that
was, and is, and is to come. *Reuel. 1. 8.* Hee
hath deliuered vs from death, and doth deliuer, and
will deliuer. *2. Cor. 1.* hee hath taken and carried,
doth and will take and carry effectually both O v r
and y o u r and t h e i r infirmities and sorrowes, all
o v r infirmities and sorrowes, and the infirmities
and sorrowes, of vs all.

The conclu-
sion.

To seale vp this discourse, since now I e s u s is cru-
cified, as charity doth communicate and say, he car-
ried o v r sorrowes; so let Faith appropriate and cry,
he carried M y sorrowes, *Bene I e s u esto mihi* I e s u s
Good I e s u s make good, thy good Name I e s u s
vnto mee. The Spouse in the *Canticles* surnameth
him A BUNDLE OF MYRRHE: let therefore eue-
ry Christian man bind together a bundle of mirrhe,
gathered of all and seuerall his Paines and Pangs and
Passions, which are so many branches of the Mirrhe
tree,

tree, and with the same Spouse place it between
 his breasts; yea in his breast, in his inmost breast. ^a It
 is reported of *Ignatius* that holy Martyr (*ides se po-
 nes Anthorum* beleeuers who list) that being mo-
 ued by *Trasian* the Emperour, to renounce and reuolt
 from his Lord and Master *Iesvs*: hee returned
 this answer, he could by no meanes doe it, for his
 NAME was written in his Heart: vppon which re-
 fusall, the Emperour putting him to death, and cau-
 sing his Heart to be ript out off his Belly, there was
 found the NAME of *Iesvs* written in golden cha-
 racters. Suppose this history be not a history but a
 Fable; yet *de te fabula narratur* thou must moralize
 this fable: and as ^a *Cecilia* carried alwayes the Gos-
 pell of *CHRIST* in her breast, so must thou *CHRIST*
 himselfe: yea, with *Ioseph* of *Arimathia* that honou-
 rable Councillor entombe *Iesvs*: where? where
 no man hath layd before, euen in a beleeuing heart,
 in the Garden of thy soule, among the flowers of
 thy vertues; and imitate the Iewes, at least in this,
 to set a watch about the Tombe, least in the night
 of sinne he be stolen away. He that cannot with *Ig-
 natius* haue the NAME of *Iesvs* written in his heart;
 yet let him with the same *Ignatius* sound, and resound
 his NAME and crie ^a *Iesvs my love, is crucified*. Ve-
 rily these words [*Iesvs crucified*] being not bare-
 ly vttered (for alas speech is quantitie, and quantity
 is deuoid of efficacy) but beeing firmly beleued,
 they are soueraigne and powrefull words. Are wee
 learned? then with *Bonauenture* we may gather more
 learned subtilties at the foote of the Crosse, then at

^a *Ignatius*
^a *ides se po-
 nes Anthorum*
^a *ides se po-
 nes Anthorum*

^a *Bonauenture*
^a *ides se po-
 nes Anthorum*

^a *Ignatius*
^a *ides se po-
 nes Anthorum*

THE LIFE AND DEATH,

the secte of any *Gamaliel*, and with *Saint Paul* esteeme
 to know nothing (who yet was rapt into the third
 heauens, and knewe much) *1. Cor. 2. 2.* *scilicet IESVS*
CHRIST and him crucified: no better Schoole then
 Caluary, Chayre then Crosse; no deeper booke
 then *CHRIST*s wounds; no ^a higher Philosophie
 then *CHRIST* crucified. Are wee vnlearned? as
Gregory calls images, so *Cyprian* calleth the passion
 of *CHRIST*, the booke of Idiots. In our iournyes
 by land these words [*IESVS CRUCIFIXVS*] are a
Vademecum a companion to guide vs: in our voiages
 by Sea they are an *anchora spei*, a *caput bona spei*, a
terram visio, the Sea-mens Anchor, the Sea-mens
 Hauen, the Sea-mens shore: in our battels *in hoc signo*
vinces, they are an Ensigne of Victory, *Veni, vidi,*
vici, they are a Laurell of triumph. These wordes
 [*IESVS CRUCIFIXVS*] in our temptations they
 are ^b *remedium contra omnia incentiua*, such a shield
 of Faith as quencheth all the fiery darts of the wic-
 ked: in our dumps and pensiuenesse, they are *latifi-*
cans Galeni a gladsome cordiall, reioyce in as much
 as ye are Partakers of *CHRIST*s passions. *1. Pet. 3.*
 In our sicknesse and maladies, they are ^c *pillula sine*
quibus esse nolo, the sick-mans salve for all sores: yea
 in the very agonie of death, they make vs with
 old *Simeon* sing merily a *Nunc dimittis*, and a true
requiem to our soules, and to hold the confidence,
 and the reioycing of that hope vnto the ende, and
 to crie with *Peter*, though I should die with thee,
 yet will I not deny thee. Finally these words [*IE-*
SVS CRUCIFIXVS] being applied by strong hand
 of

^a Bern. ser. 43.
 in Cant.

^b Bern.

^c *Electuarium*
reconditum in
Vasculo vica-
buli huius
quod est Iesus
Chr. Bern. in
Cant. ser. 13.

OF IESVS CHRIST.

of liuely Faith, they are able, I might say, to moue Mountaines, to coniure Spirits, to raise the dead; I will say to liue sinfull Men, to exorcize mortall men; to blesse washed Men. O Lord, wee of our felues are sinfull and mortall; and wretched: O saue and eternise, and blesse vs; euen for the merit

of IESVS CHRIST CRUCIFIED. To

whom with thee O Father and the Holy

Spirit, bee all praise and glory

now and euermore.

Blessed are they that are made conformable to the

LIFE AND DEATH OF IESVS CHRIST.